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FROM THE EDITOR'S DESK

This first issue of the new decade in the journal's life should reach our readers about the time the country celebrates its 224th anniversary on July 4, always an appropriate time to consider history and genealogy. This particular issue includes several elements that enhance our knowledge and understanding of both.

Our lead article by Stephen Barber deals intelligently with a sensitive issue in local and regional history and one that is receiving increasing scholarly attention (see the book review section of the current issue of *The Georgia Historical Quarterly* for examples). Barber's paper received special recognition at the Spring, 2000, meeting of the Georgia Association of Historians. The records of African American members of antebellum churches in the south are an important genealogical source. We are pleased to begin in this issue the publication of church membership lists which include African Americans.

Cemetery records are also vital to the genealogist and we begin what will be a lengthy series of extracts from an index of Riverdale Cemetery records prepared in the 1940s. The editor thanks Mary Jane Galer for making this index available to us. Burials began in Riverdale about 1890 and include people who served in the Civil War as well as other national wars.

Timely notice of useful publications is provided by the association's Newsletter but occasionally more lengthy consideration is needed. We welcome Callie McGinnis back to these pages with her review of Mary Jane Galer's *Columbus, Georgia: Lists of People*. Brief annotations by the editor of a few other recent publications are also included.

Contributions of historical and genealogical materials to the journal from readers are invited; please see the guidelines on the inside front cover.

----Hugh I. Rodgers, Editor

BLACKS AND WHITES TOGETHER: THE EXPERIENCE OF SOME BAPTIST
CHURCHES IN MUSCOGEE COUNTY, GEORGIA
1825-1872

By Stephen Barber

In 1995, the Southern Baptist Convention passed a resolution on racial reconciliation to address the barriers between white and black Christians. In short, it was a confession that the behavior of white Southern Baptists in the past has fallen short of God's desire that all of his children live in harmony. It addressed the Southern Baptists' support of slavery as well as the silence of Southern Baptists during the civil rights movement of recent years¹. As a conciliatory measure, the sentiment expressed is not without truth or merit. But any such retrospective gloss over an era more than a century distant is sure to lose some aspect of contextual accuracy.

To gain a more accurate perspective, certain questions could be entertained. For example, one clause of the resolution states: "Whereas, our relationship to African Americans has been hindered from the beginning by the role that slavery played in the formation of the Southern Baptist Convention...."² One series of questions from this clause concerns the relationship between the white Southern Baptists and slaves. What was the nature of this relationship? In a spiritual context, how were blacks treated in the Southern Baptist churches? Were slaves forced to attend church in an attempt to keep them under control? Or were the Southern Baptists just being true to a literal interpretation of the several passages in the New Testament that give direction to master and slave? It is easy to see the racial attitudes of some contemporary white Southern Baptists by looking at modern day examples of the relationship between blacks and

This article is a revision of a paper written in 1998 while the author was a student at Columbus State University. He is currently employed by AFLAC of Columbus and continues his interest in regional religious and social history.

whites. For example, during the civil rights demonstration in the 1960s, many Georgia Baptist churches refused admission to blacks and adopted whites-only policies.³ If this is compared with the fact that slaves were considered members of the churches of their masters, a stark historical contrast is presented and basic historical questions can be raised.

The New Testament contains six different passages concerning the behavior of slave and master. All of these are part of letters or epistles written by the Apostle Paul to churches and individuals. The central theme in these passages is that slaves ought to obey their masters and that masters ought to treat their slaves fairly and as brothers in Christ. In First Timothy 6:2, Paul mentions that slaves and masters are brothers.⁴ Also in Galations 3:28 Paul wrote that there is no distinction between slave and free, but that "ye are all one in Christ Jesus."⁵ In another of Paul's letters, he writes to Philemon about Onesimus, a servant belonging to Philemon who has left and is with Paul. Philemon is urged to take Onesimus back "Not now as a servant, but above a servant, a brother beloved."⁶ With these passages as a background, Antebellum Southern Baptists had the scriptural approval to keep their slaves, but were also commanded to recognize them as spiritually equal. It is generally accepted by historians that slave owning Christians used the scriptural authority to keep their slaves under control. It was certainly in their best economic interests to quote those parts of the New Testament that exhorted the slaves to be loyal to their masters.⁷ However, a close examination of church records indicate there were some slave owners that really sought to relate to slaves as spiritual brothers.

The Baptist churches of Columbus, Georgia have histories that can shed light on some of these questions. The two oldest churches in Muscogee County, Bethel of Midland, and First Baptist of Columbus, have extant records that provide a good source for beginning to answer these questions. Other Southern Baptist churches in Muscogee County were Mt. Zion, which

was constituted in 1831, and Emmaus, which was constituted in 1837. Extant records of the Columbus Baptist Association, formed in October 1830, also give a broader base of information that can help address the questions. The first annual session was held at Talbotton Baptist Church in Talbot County. This association was comprised of Baptist churches from the counties of Muscogee, Harris, Talbot, Marion, Chattahoochee, Taylor, Meriwether, Stewart, Macon, and Sumter.⁸ Examination of these records yielded information that can be generalized to show a typical culture among the Baptist churches in the Columbus area and, by extension, assumed to have been typical among Southern Baptists across the South.

Bethel Baptist Church was formed in 1825 which makes it the oldest continuing house of worship in Muscogee County. It is located at the junction of Warm Springs Road and Flat Rock Road. The extant records date from the conference held at that site on June 29, 1829. These minutes list six men and seven women as charter members. One of the women was Temperance, a woman of color and the property of Jesse B. Johns, who was one of the six original male members. The minutes of a church conference, dated April 11, 1830, show a slave named Stephen as the first black to be received as a new member. Blacks were listed with whites in the membership lists and were counted in the reports of the number of members. In 1830, Bethel had 31 members, but the racial makeup of that list is not known. By 1848, there were 134 white members and 41 black members. By 1859 the black membership had risen to 76 while the white membership had decreased by two. The last recorded membership numbers broken down by race was in 1868 and showed 116 whites and 83 blacks.⁹

First Baptist Church of Columbus, located on a plot designated for it by the surveyor of the town employed by the state of Georgia, was organized as Ephesus Baptist Church on February 14, 1829. The organizing charter members included four men, seven women, and a

slave named Joseph. The identity of Joseph's owner is not known although it is likely that he was owned by one of the four men. The number of members was 57 in 1830 and quickly rose over the next few years to show 252 members by 1839. In 1846, the numbers were broken down by race and showed 193 whites and 140 blacks. There were several wealthy planters who were members, one of whom was Edgar Dawson. In 1862, 62 of Dawson's slaves were members and within a year this number had increased to 79. The church minutes show a recapitulation of members from 1829 until 1860 which record that during that time, 731 people were baptized, 390 whites and 341 blacks. By 1861, the number of black members exceeded the number of white members by 184. The last year in which blacks were considered members was 1865 when the black membership totaled 634 compared to 331 whites.¹⁰ Among the numbers of blacks who were members were those owned by people other than planters, such as the pastor Reverend James H. DeVotie. In 1860, Reverend DeVotie owned 9 slaves, 3 of whom were adults.¹¹

Black members of First Columbus were given their own building in 1840 and this entity was referred to as the Colored Church or the African Church. It was originally located on the corner of Third Avenue and Twelfth Street. This congregation was administered by First Columbus, with Reverend James Whitten serving as pastor for six years. Although the blacks and whites formed separate congregations, blacks were always reported as members of First Columbus and there was a joint revival in 1858 which yielded over 200 conversions of which more than half were black. On August 22, 1858, a new church for the blacks was dedicated. After Whitten's death in 1859, Reverend James M. Watt was appointed pastor and First Columbus continued to administer the Colored Church. The Finance Committee funded the building and maintenance of the Colored Church and reported that the debt was extinguished in September 1862. A large proportion of the funds were contributed voluntarily by the black

members themselves. It was also in September 1862 that a committee was formed to examine the relationship between First Columbus and its two missions - the Factory Mission and the Colored Church. The committee reported the expedience of allowing the members of the Colored Church to handle their own disciplinary and financial business, but always under the revision and approval of the white membership in conference. The committee also decided that the minutes of the conferences of the Colored Church should be sent to the white church for inspection and reporting.¹²

If the blacks were considered members of these churches, how were they treated in areas of the application of doctrine? Did Baptists consider blacks to have equal standing before God, despite the fact that Baptists supported slavery and socio-political inequality for blacks? Did the slave holding Baptists allow religious liberty to be compromised by the state in matters concerning blacks? Were blacks evangelized with the same zeal as whites?

Historically, Baptists have been the champions of religious liberty and Georgia Baptists addressed two issues in the 1860's that presented classic cases of the application of the separation of church and state. As in most Southern states, black preachers were outlawed. In fact the Georgia code prohibited any church from granting a license or authority to any slave or free person of color to preach, or exhort, or officiate in church matters. In 1863, Georgia Baptists petitioned the Georgia General Assembly for the repeal of this law on the basis that it united Church and State and usurped the authority of God. The petition stated in part that the law "trespasses upon the rights of conscience, and is a violation of religious liberty. To say nothing of the sacred right of the black, to preach, exhort or pray, if God has called and commanded him to do..... soul-liberty is the rightful heritage of all God's moral creatures. Not even over the religion of the slave has civil authority any power."¹³ This action by Georgia Baptists is

significant in local history because the petition cited the actions of First Baptist of Columbus when they ordained two negroes (actually three) as deacons. Reverend DeVotie, pastor of First Columbus, and Reverend Watt, pastor of the Colored Church, collaborated to select three of the "Coloured brethren who would be suitable persons for this church to elect as Deacons to officiate at the African Church". In February 1863, Thomas Hicks, Robert Bethun, and John Dawson were elected and were ordained on the next Sabbath at three o'clock.¹⁴ First Columbus literally broke the law by this action and they did so with full knowledge and willful intent.

A second matter addressed by Georgia Baptists was the protection of the marriage institution among slaves. In 1864, the Baptists passed a resolution calling for the amendment of the marriage laws to recognize and protect the marriage relationship between slaves. Their argument was that marriage was ordained by God and His authority was above that of the state.¹⁵ This is significant in local history because of the involvement of Columbus Baptists in the Georgia Baptist Convention. Both of these issues indicate some degree of progressive thinking and action by Southern Baptists. In the area of religious liberty, Columbus Baptists, and by extension Georgia Baptists, did not allow the state to usurp the authority of God. They applied their concept of religious liberty to all situations concerning their slaves.

Evangelism has been one of the foremost characteristics of the Baptist denomination. The sending forth of the gospel to those near and abroad has been categorized under the term Missions. In 1849, the Columbus Baptist Association passed a resolution to solicit foreign missions funds from member churches and this was followed up by a decision four years later to fund its own missionary to Central Africa. The first missionary mentioned in the Association is a Sister Dennard, who was given financial support in the amount of \$55 during 1853. Although missions to China and to American Indians were also supported by the Association, a resolution

was passed to apply all funds contributed in 1854 to the Central African Mission. This was the same year a physician, A. D. Phillips, was appointed as the new missionary to Central Africa. He arrived on the coast of Africa on the first of January, 1856, and began a long missionary endeavor. He remained faithful despite suffering the death of his wife three months after their arrival. Brother Phillips continued to receive the financial and spiritual support of the Association over the next 15 years even though many churches gave no financial aid. This fact was recognized by the Association which resolved in 1857 to make a more vigorous effort to support the effort in Central Africa.¹⁶

Locally, missions were carried out by the cooperating churches of the Association and some of the local churches. William C. Johnson was designated by the Association as a missionary to the blacks and reported 17 baptisms in 1857. Offerings by individual members, both black and white, were reported annually in the Association minutes during the 1840s and 1850s, ranging from a \$5 offering from a white man to 10 cents offered by a colored man.¹⁷ At First Columbus, a Missionary Society was formed and this organization supported missions in the local area as well as the efforts of Brother A. D. Phillips in Central Africa.¹⁸

Another type of missionary activity included taking the gospel to the large plantations. First Columbus commissioned Arphax Whitten to visit the plantation of Edgar Dawson and to "preach to the Coloured members there." Mr. Whitten was the son of James Whitten who had been the pastor of the Colored Church until the time of his death. The younger Whitten visited the plantation on June 8, 1862 and reported on the status of the slaves relative to their church membership. He listed the members who had been removed to another plantation or had died. He also reported that 10 slaves desired to join the church and suggested that the church make arrangements to receive those wishing to join "by experience", a term which will be described

below. In conference two weeks later, the church voted to realize his suggestions. A year later, Mr. Whitten gave a brief report on the previous year at Dawson's plantation. He reported many difficulties, but also much that was encouraging. He expressed the "hope that discords so common among coloured people left without a guide have been satisfactorily met and they are now in a healthy state of prosperity." The number of Dawson's slaves who were members of First Columbus had increased from 62 to 79 during the year, despite the loss of nine members "by exclusion" and eight members dismissed "by letter", terms also explained below. The Colored Church pastor, Reverend James Watt, had visited the plantation during the year to administer the sacrament {of communion} and baptism.¹⁹

The organization and support of missions targeting blacks both at home and in Africa prove that Baptists extended to blacks the doctrine known as "competency of the soul." This means that each person has a soul that is competent before God and therefore responsible for his or her own standing before God. It also implies that each person has a free will to either accept or reject God.²⁰ The recognition of each person's competent soul also motivated Baptists to present the gospel to everyone so that they can decide for themselves whether or not to accept it.

Baptist churches are autonomous and only engage in association or convention for the purpose of cooperating in its mission and discussing matters of common interest. Churches in the Columbus Baptist Association joined together as an association, yet each retained their autonomous standing. This autonomous nature was evident in the dealings with black members. While there were general consensus among the churches as to the nature of the slave-owner relationships, the actions of each church were totally independent of the wishes of other churches. Although there were standard practices within the churches related to the operations of the churches, the details of these practices were enforced through the autonomous actions of

the churches. The common standard of procedures for membership, business conferences, worship, and member discipline is not a result of rules and regulations enacted at the association level. Guidelines and suggestions emerged from the associational meetings and these seem to be based on pragmatic solutions shared by the cooperating churches.

Membership in Baptist churches could be obtained in two ways. First, there was the "received by experience" scenario. This was a confession by the person of having accepted Jesus Christ as Savior and thus having a salvation experience. Once this confession was made publicly during a church meeting, the voting membership would vote to receive the person as a member. Blacks made these confessions and were accepted as members. In the minutes of Bethel church, there are many entries showing slaves or servants being received as members by experience. It was always noted that the slave was a person (brother or sister) of color and her or his owner's name appeared in the record. The earliest entry in the Bethel minutes shows "Leaven, a black man, the property of W. Philips, received by experience."²¹

Second, a person would present themselves to a church with a "letter" in hand and ask to be received as a member. The church letter was literally a letter written by a church upon request that stated that the requesting person is a member in full fellowship and that she or he will be dismissed from the sending church when they join to any other church of the same faith and order.²² In Baptist vernacular, this was known as a person "moving his letter", a term still familiar with many Baptists today. Once the letter of dismissal was granted during the church business conference, the subject of the letter would possess the letter and present it to a church when requesting membership. Blacks were issued letters of dismissal upon their request. It is evident that the sale of Baptists slaves also meant a change in churches. It would appear that slaves were moved by a trader with little regard for the status of the slave's church membership.

Evidence of this is found in the first query entertained at the first annual session of the Columbus Baptist Association. It concerned the situation of servants who applied for membership in a given church after having been "dragged from their homes and church without notice, and no letter can be obtained". The associational "answer" was to recommend that the receiving church go to great lengths to obtain knowledge of the servant's membership. If no knowledge could be found, it was recommended that sound discretion be exercised.²³ An example of the practice of this answer was recorded in the business conference of May 22, 1831, at Bethel church. Amy, a black sister who was the property of Hugh Watt, applied for membership in Bethel but had lost her letter. Upon evidence of Stephen, a black brother, she was granted membership. The nature of the evidence was not recorded, although there was evidently some relationship between Stephen and Amy because they were both owned by Mr. Watt.

A similar incident occurred at Bethel four years later. A black woman was purchased by Bethel member David Dean in the summer of 1835 from a Mr. Henderson in North Carolina. This woman, later identified as Manerva, stated that she was a member of a Baptist church in North Carolina but had not been able to obtain a letter of dismission. Two white members were appointed to investigate her claim. They first obtained permission from her owner, Mr. Dean, to write to her former church and former owner. This process took over a year before she was received into full fellowship on July 1, 1836.²⁴

Church conferences were held monthly and minutes of these meetings show a variety of issues that the churches addressed. In March, 1836, Bethel voted to appoint a quarterly conference "for the benefit of the blacks."²⁵ Periodically, accounts of these conferences appear in the minutes of Bethel although it is clear that not all transactions of the black conference are recorded. Although the slaves were reported as members in both Bethel and First Columbus,

there is no mention of slaves becoming members or moving their membership in the records of the latter. The minutes of the conferences at Bethel contain references to the addition of slaves as members by experience and by letter.²⁶ All references to the "Coloured Church" in the minutes of First Columbus are in the context of the administration and financing.²⁷

Baptists in the nineteenth century were expected to exhibit Christian characteristics in all walks of life and their conduct was closely monitored for disorderly behavior. Members were charged with such actions as drinking, swearing, dancing, lying, and stealing. In 1831, a woman at Bethel was charged with "marrying a second husband without a knowledge of the death of the first and bringing forth a child before the time of her marriage would authorize." She was subsequently excommunicated. When a person was charged with some disorderly behavior, the church would appoint a committee to look into the matter and report back to the church. Blacks were held to the same standard as whites and were subject to disciplinary actions. At Bethel in July 1836, a slave named Pleasant was charged with lying and stealing and he was excluded from membership. In addition to the normal disciplinary guidelines, blacks were judged on their character as slaves. In the summer of 1837 a slave member of Bethel by the name of Leaven was charged with "unwarrantably quitting his wife and running away from his master's service." These charges proved to be true and Leaven was excommunicated.²⁸

Because of their strong belief in the separation of church and state, Southern Baptists generally have not officially aligned themselves with any political party or taken positions on various political matters. The exception to this has been when any political matter was also a moral issue. The freedom put forth by the Founding Fathers was based on morality, freedom of conscience, and the concept of self-government. The political base in the antebellum South was still very localized and the sectional conflict that escalated after the Missouri Compromise

polarized North and South and, in the view of most Southerners, threatened to redefine their political base by allowing Northern interests to control Southern culture. As the Abolition movement expanded in Northern states, Southerners felt the threat to their way of life.

Given the rising sectionalism, it is significant that no political issue was addressed by the Baptists of Columbus other than the issue of slavery. The only resolutions put forth by the Columbus Baptist Association during the Antebellum period addressing any political issue were those mentioning slavery and abolition. A resolution passed at the annual session on October 8, 1837 stated "Resolved, That Northern Abolition is Anti-Scriptural, and is regarded by the members of this body with feelings of honest indignation."²⁹ The spirit behind this resolution was one shared by Baptists in the South and eventually led to the separation of Baptists along geopolitical lines. In 1845, the Southern Baptist Convention became an entity unto its own and the severing of ties with the Northern brethren was initiated.³⁰ This action can be viewed as an initiation of events because there were other matters in which total separation was not yet complete. One of these matters was regarding the publication of church material. In 1846, the Executive Committee of the Columbus Baptist Association proposed the organization of a Publication Society "because the best works issuing from Europe and the Northern States contain sentiments which are objectionable to the feelings and dangerous to the peace of the Southern Churches." This was followed by a resolution in 1857 to withdraw all association with the American Tract Society because of that organization's support of abolition. It is abundantly clear that the Southern Baptists wanted to preserve the institution of slavery.³¹

Although there is no record of any statement from the Columbus Baptist Association concerning the secession of the Southern States, it can be deduced that members of that organization were in full favor of secession given the overwhelming support for it by the

Southern Baptist Convention. In 1861, a committee was formed by the Southern Baptist Convention to produce a report on the "State of the Country". Georgia Baptists accounted for almost one half of the delegates in this committee. The report evolved into a ten point resolution showing full support for the newly born Confederate States of America and including chastisement of Northern churches and pastors for "breathing out slaughter, and clamoring for sanguinary hostilities with a fierceness which we would have supposed impossible among disciples of the Prince of Peace."³² Thus Southern Baptists attempted to hold the high ground on the spiritual view of the sectional conflict. Their sentiment was among the first to give voice to the notion that the South would fight a defensive fight.

During the war, missions work was discontinued to a large degree, although the financial contributions continued for those actions. The Northern blockade prevented materials from being sent to foreign missionaries but the work continued. In 1862, there was a report of twenty natives in Central Africa who had believed and were baptized. Despite the war, Columbus Baptists reaffirmed "their convictions of duty to send the gospel to every creature." At war's end, these Baptists anticipated a reopening of full missions work.³³

Having already begun to allow colored men to serve as deacons in the Colored Church two years prior, First Columbus initially addressed the post-emancipation relations between former owners and slaves by recognizing the wishes of the colored members to organize their own independent church or churches. In conference on the morning of August 13, 1865, members of First Columbus authorized the dismissal of the entire black membership, 597 in all, and authorized their pastor, Reverend James H. DeVotie, to assist in the organization of the African churches. They also voted to convey unto the black members the building that they used as a house of worship. That afternoon, Reverend DeVotie reported that he had assisted the

dismissed black members in forming the First African Baptist Church and that twenty of the former slaves desired to organize the Second African Baptist Church. The latter congregation would meet in a building owned by the white church.³⁴ A month later, Reverend DeVotie influenced the adoption of a resolution by the Columbus Baptist Association concerning the spiritual obligations of the whites toward their former slaves. This resolution stated "Resolved, that it is the sense of this Association that the change in the relations heretofore existing between ourselves and our slaves, does not relieve us as Baptist Christians from obligations to exert ourselves as before to promote their spiritual welfare."³⁵

The dismissal of former slaves from Bethel was not as sudden as that event at First Columbus. By 1867, there seems to be a greater degree of autonomy enjoyed by the black members, although they were still considered members of Bethel. They had their own regular meetings, but were still ministered to by the white pastor. Sometime between 1867 and 1872, the pastor of Bethel, Reverend C. C. Willis gave the land for the blacks to have for their own church. It is evident that a physical separation took place during this time, although the blacks were still listed as members of Bethel. At the end of 1868, there were 83 black members of Bethel along with 116 whites. Over the next four years, former slaves continued to join Bethel and their race was always recorded in the minutes. On May 25, 1872, Locust Hill Missionary Baptist Church was organized by a group of ex-slaves. The official separation of blacks and whites was documented in the minutes of the Bethel church conference dated October 28, 1872. Letters of dismissal were granted "...to all Col Brothers and Sisters of good standing who desire it."³⁶ Charter members of Locust Hill included the former slaves of Bethel whose given names were recorded just as they had been at Bethel, without an accompanying surname.³⁷

According to one Southern Baptist pastor, "Blacks were first assimilated into white society in the churches. When slavery ended, blacks and whites separated in almost all of the social settings."³⁸ It is ironic that slaves were first assimilated into white society in the churches of their masters, yet nowhere is there any greater segregation today than in the Southern Baptist churches. Any casual observer can see that Sunday morning worship services are segregated to a much greater degree than in any other institutional or social organization. Georgia Baptists struggled with the issue of church desegregation in the 1960s. In 1965, Plains Baptist Church adopted a closed door policy (with future president Jimmy Carter voicing dissent) and 12 years later split over this policy. Members who left established Maranatha Baptist Church and adopted an open door policy. Although rural and black belt Georgia Baptists continued to embrace segregation, by the 1970s urban churches and Georgia Baptist institutions, such as Mercer University, had become desegregated. Mercer admitted Sam Jerry Oni and two black Americans in September 1963, and Oni was accepted as a member of Vineville Baptist Church that same month. He was reported to be the first black person to join a Southern Baptist Church in Georgia since the War Between The States.³⁹

Was the resolution by the Southern Baptists in 1995 deficient in that it did not recognize the true nature of the relationship between blacks and whites during the time of slavery? No doubt that today's black Baptist churches have their roots in the white Baptist churches whose members were slave holders. Many former slaves remained or chose to be Christians because that was the example set by their masters. Regardless of the resolution of the Southern Baptists in 1995, the records of the Columbus Baptist churches show us that blacks were treated equally in terms of their relationship with God. Even though they were not allowed to administer their own church functions, they were evangelized and taught the disciplines of the Christian life. It

should be noted that the Baptists of that time were applying a literal interpretation of the King James Version of the Bible which exhorted them "to be fair to their slaves, recognizing them as brothers. Yet, there was no scriptural basis for abolition."⁴⁰ Were Southern Baptists intent on using the Biblical teachings to control their slaves or were they just being obedient Christians? The answer probably lies somewhere in between.

NOTES

1. Southern Baptist Convention, Ethics and Religious Liberty Committee, Resolution No. 1 of the Southern Baptist Convention, June 20-22, 1995.
2. *Ibid.*
3. Mark Newman, "The Georgia Baptist Convention and Desegregation, 1945-1980," *Georgia Historical Quarterly*, 83, No. 4 (Winter 1999), 703.
4. The Bible (KJV), New Testament, Paul's First Letter to Timothy.
5. *Ibid.*, Paul's Letter to the Galatians.
6. *Ibid.*, Paul's Letter to Philemon.
7. John Hope Franklin and Alfred A. Moss, Jr., *From Slavery to Freedom - A History of African - Americans*, 7th ed. (New York: McGraw-Hill, Inc., 1994), 135.
8. Columbus Baptist Association, Minutes, October 9-12, 1830, in Minutes of the Columbus Baptist Association, 1830-1871 (manuscript on microfilm, Bradley Library, Columbus, GA), 10.
9. Bethel Baptist Church (Midland, Muscogee County, GA), Minutes of Church Conferences 1829-1872. Although fully accepted as church members, blacks sat in a separated section of the church when attending services. This was a typical arrangement in antebellum southern churches.
10. First Baptist Church (Columbus, GA), Minutes of Church Conferences 1860-1876.
11. United States. Census. 1860: Slave Schedules. Georgia, Muscogee County.

12. First Baptist Church (Columbus, GA), Minutes.
13. *Baptist Denomination in Georgia* (Atlanta: James P. Harrison & Co., 1881), 264-265.
14. First Baptist Church (Columbus, GA), Minutes. These minutes give the names of the three men who were ordained, thus rendering the petition incorrect as stating that two Negroes were ordained.
15. *Baptist Denomination in Georgia* , 260.
16. Columbus Baptist Association, Minutes.
17. *Ibid.*
18. First Baptist Church (Columbus, GA), Minutes.
19. *Ibid.*
20. George W. McDaniel, *The People Called Baptists* (Nashville: Sunday School Board of the Southern Baptist Convention, 1925), 34-35.
21. Bethel Baptist Church (Midland, GA), Minutes.
22. Letter of Dismission of Evaline Paine, October 21, 1843, Jerusalem Baptist Church (Southern Baptist Historical Library and Archives, Nashville, Tennessee).
23. Columbus Baptist Association, Minutes, October 9-12, 1830, 6.
24. Bethel Baptist Church (Midland, GA), Minutes.
25. *Ibid.*
26. *Ibid.*
27. First Baptist Church (Columbus, GA), Minutes.
28. Bethel Baptist Church (Midland, GA), Minutes. This was the same slave mentioned on page 10.
29. Columbus Baptist Association, Minutes.
30. *Baptist Denomination in Georgia* , 225.
31. Columbus Baptist Association Minutes.
32. *Baptist Denomination in Georgia* , 226.

33. Columbus Baptist Association Minutes.
34. First Baptist Church (Columbus, GA), Minutes.
35. Columbus Baptist Association Minutes.
36. Bethel Baptist Church (Midland, GA), Minutes.
37. Locust Hill Missionary Baptist Church (Columbus, GA), History of Locust Hill Missionary Baptist Church, manuscript, Ingrid Rider-Owens, editor.
38. Rev. Daniel P. Barber (former pastor of Oates Avenue Baptist Church, Columbus, GA), personal interview, Moody, Alabama, September 4, 1998.
39. Newman, "The Georgia Baptist Convention and Desegregation", *Georgia Historical Quarterly*, 704-710. Contrary to Newman's statement that Oni was "the first black person to join a Southern Baptist church in Georgia since the Civil War", Blacks were joining Bethel Baptist Church in Columbus until 1872.
40. Rev. Tony Barber (pastor of White Chapel Baptist Church, Moody, Alabama), personal interview, September 3, 1998.

*MEMBERSHIP ROLLS OF BETHEL BAPTIST CHURCH,
MIDLAND, GEORGIA*

Abstracted by
Stephen Barber

NOTE: The two membership rolls presented below were abstracted from the official Minutes 1829-1872 exactly as written; no attempt to correct spellings of names has been made. A blank line indicates the word, name, or date was illegible. The writer has compared the photocopy in the Bradley Library with the original minute books at the Church. Additional membership rolls will follow in subsequent issues of this journal.

Members of Bethel Baptist Church - June 29, 1829

MALES

William Stallings
George Parker, dismissed
Jesse B. Johns
John J. Smith
_____ Britten
John Skinner

FEMALES

Martha Stallings
Elizabeth Parker, dismissed
Biddy Johns
Elizabeth Smith
Jane Britten
Nancy Echols, dismissed
Temperance a woman of colour the property
of Jesse B. Johns

Bethel Baptist Church
Church Book

Rec'd since the constitution of this church
Dec 12, 1829

MALES

Cary Willis, by experience
William Dennis, by experience
John M. Kirkley, by experience dismissed
Andrew Hartsfield, by letter
Seaborn Eley, by letter
Elbert Prince, by letter
Michael Thomas, by letter
James Tyler, by letter dismissed
Black brother Stephen, by letter

Osborn Eley, by letter

Hynam Kelly, experience excommunicated
Joel Moy, by experience dismissed
William Greene, by experience dismissed
John Nelson, by experience dismissed
John Hardy, by letter
Elias Champion, by letter
Wm. Richards, by letter
Hugh Watt, by experience
James Kemp, by letter
Daniel Huff, by letter
Peter F. Flournoy, by letter
Richard Christmas, by letter
Nathaniel G. Christmas, by letter
William Eley, by experience
Richard Thorton, by experience
William Ayres, by letter
John Swearengen, by letter
Leaven, a black man, the property of W.
Phillips, by experience
Daniel, a black man, the property of R.
Curtis, by letter

FEMALES

Lucy Watt, by letter
Susanah Smith, by letter
Nancy Lee, by letter
Syntha Kelly, by letter
Ghaskey Hartsfield, by letter
Nancy Eley, by letter
Nancy Smith, by letter excommunicated
Katy, a sister of colour, the property of

N. Eley, by letter
 Nancy Fitzpatrick, by letter dismissed
 Nancy Prince, by letter dismissed
 Nancy Locket, by experience
 Esther Hammack, by letter dismissed
 Mary Baker, by letter dismissed
 Elizabeth Baker, by letter dismissed
 Mary Eley, by letter
 Tricy Kennedy, by letter dismissed
 Mary Ann Baker, by letter dismissed
 Bethshaba Champion, by letter
 Mary Ann Champion, by letter
 Gracy Hardy dead?
 Elizabeth Britt, by experience
 Honney ? , a woman of colour, the property
 of Ann Finny
 Elizabeth Sharp, by letter dismissed
 Diza, a woman of colour, the property of
 R. Payne
 Mary Hardy, by experience
 Mary Huff, by letter
 Temperance Huff, by letter
 Abigail, a woman of colour, the property of
 John Odom
 Sarah Britt, by experience
 Mary Christmas, by letter
 Nancy Christmas, by letter
 Temperance Huff, by letter
 _____, a woman of colour, the
 property of sister Temperance Huff
 _____, a black sister, the property of
 brother Watt
 Jacob Falkenbury, by letter
 Maryery Richards, by letter
 Sarah Ayres, by letter
 Tinney Champion, by experience
 Polly Champion, by experience
 Elizabeth Perry, by experience
 Elizabeth Swearingen, by letter
 Elizabeth Garrett, by letter
 Sarah Rogers
 Margaret Williamson
 Mary Russell
 Eleanor Skinner
 Eliza Cotton
 Lucinda Cotton

Sarah Baker, by letter dismissed
 Nancy Eley, by letter
 Pinkey, a woman of colour, by letter
 Elvira Smith, by letter
 Celia Moy, by experience dismissed
 Keron H. Gilbert, by letter
 Matilda Alfred, by experience
 Nancy White, by experience
 Mary Riddle, by letter
 Ann Finey, by letter

White male members according to the
 Revision of the Church Book 18__[date
 illegible]

Dis = Dismissed
 Exd = Excluded

Dead	Richard Christmas
Dead	N. G. Christmas
Dead	Wilbourn Eley
Dis	John B. Swearingen
Dis	Benjamin Striplin
Dis	Ichabod Phillips
Exd	Daniel Phillips
Exd	Mark Phillips
Dis	William Padget
Dis	William Smith
	William Barrow
Dis	Jesse Stallings
Dis	David I. Parsons
Dead	Edmund Kelly
Exd	Wilder Phillips
Dead	Randolph Pyne
Dis	William Champion
	Philemon Champion
Dead	William Phillips
Dis	William Dudley
Dis	William Ragsdel
Exd	Joseph Smith
Dis	James Glen
Exd	John Fulson
Dis	John Norris
Dis	William Headley
Dead	John E. Disharoon

Dis	William H. McDaniel	Exd	William Carmack
Dis	William Alfred	Dis	Alvy Perry
Exd	James Runnels	Dis	Jasper Hartsfield
Dis	John Odom	Dis	Henry Embry
Dis	Asa Lee	Dis	Richard Embry
Dis	Henry Headley	Exd	Reuben I. Crews
Dis	David Perry	Dis	Willis Skinner
Dis	John R. Hartsfield	Dis	John B. Johns
Dis	Bradley Riddle (?)	Dead	Charles Phillips
Dis	David Tarvin	Exd	Hardy Willeyford
Dis	Alfred Mizzells	Dis	Moore Bagley
Dis	James Newsum	Dis	William Sargeant
Dis	George Briton	Dis	Joel Forester
	James Ramsey	Dis	Robert Wood
Dis	Allen Ramsey	Exd	Isham Phillips
Dis	James Downs		Jeremiah Cartlidge
Exd	William Downs	Exd	Albert G. Becham
Dead	Gilbert F. Waldroup		Linson Pickard
Dis	Micajah Champion		Asa Linch
Dis	G. B. Waldroup	Dead	Benjamin Murphy
Exd	Samuel Phillips	Dis	Henry Clim
Dis	Benjamin Buckhannon		William Glen
Dis	Jeremiah Roberts	Exd	Henry Dunn
Exd	John Smith	Dis	Washington Mims
Dis	Alexander Ramsey	Exd	Joshua Adkins
Exd	Roderic Cregg	Dead	James Champion
Dis	Matthew Phillips		Nathaniel Huff
Exd	Uriah Cannifax		John Pickard
Exd	Moses Kirkland	Dis	John Smith
Dis	Daniel Smith	Dis	William Clim
Exd	Burrel Barrow	Exd	Richard Huff
Dis	Henry Blackburn	Dis	John Lockhart
Exd	Thomas Newel	Dis	Shepherd Guise
Exd	Ellis Wood	Exd	William B. Stallings
Dis	Arichibald M. Waldroup	Dis	George Parker
Exd	Silas Pickard	Dis	John J. Smith
Dis	Drury Mims	Dis	Jesse B. Johns
Dis	Jeremiah Cloud	Dis	Emanuel Briton
Exd	Reuben Coats	Dis	John Skinner
Dis	Nicholas W. Pitts		C. C. Willis
Dead	James Jackson		Pinckney Hazelton
Dis	John B. Edwards		Sterling Jenkins
Dis	John Briton		Thos. Giddings
Exd	William Traywick		Jas. Glenn
Dis	Henry A. Foy		J. W. Threlkeld
Dis	Thomas Harrel		George Willis

Wm. Lynch
 Benton Lynch
 James Rees
 H. T. Rees
 J. P. Rees
 Alfred Williamson
 Felix Davis
 _____ Bray
 J. W. Johnson
 Barshaba Champion
 Exd Maryan Kemp
 Dis Margery Richards
 Dis Mary Britt
 Dis Mary Hardy
 Dis Mary Huff
 Dis Temperance Huff
 Dis Sarah Ayers
 Dead Mary Christmas
 Anne S. Christmas
 Dis Temperance Huff
 Dis Mary Eley
 Dis Elisabeth Swearengen
 Dead Fanny Champion
 Dis Polley Champion
 Dis Elisabeth Perry
 Dis Elisabeth Garrett
 Sarah Rogers
 Mary McCoy
 Dis Mary Striplin
 Dead Matilda Phillips
 Dis Maryann Phillips
 Dis Maryann Worthen
 Dis Sarah Fields
 Dis Sarah Phillips
 Exd Anne M. Welch
 Dis Mary Disharoon
 Dis Margaret McDaniel
 Dis Mary Ragsdel
 Dis Clarisa Phillips
 Dis Rhoda Odom
 Dis Edney Padget
 Dis Penny Carmack
 Crecy Carmack
 Dis Isabella Smith
 Dead Eliza Crews
 Dis Eunice Armstrong

Washington Glenn
 Joseph Cartledge
 Jas. W. Johnson
 Jesse F. Almand

FEMALES

Dead Elisabeth Britt
 Dead Anne Finney
 Dis Charlotte Perry
 Sarah Tarvin
 Dis Palina Embry
 Elisabeth Smith
 Dis Anne Phillips
 Dis Elisabeth Hadley
 Dis Sarahann Smith
 Ruthy Kelly
 Dis Nancy Newsum
 Dis Elisabeth Newsum
 Eliza Phillips
 Dis Susan Rivers
 Dis Drucilla Mann
 Nancy Tarvin
 Dis Martha Ramsey
 Dis Susan Ramsey
 Dis Elisabeth Ramsey
 Dis Exalina Ramsey
 Dis Jane Briton
 Dead Pricilla Ramsey
 Dis Eliza Ramsey
 Dis Nancy Ramsey
 Dis Elizabeth Downs
 Dis Martha Downs
 Elisabeth Champion
 Dis Elisabeth Waldroup
 Dis Rebecah Cunningham
 Dis Elisabeth B. Thornton
 Dis Sarah Buchannon
 Lucy Stallings
 Elisabeth Tarvin
 Dis Sarah Daniel
 Dis Frances Payne
 Exd Hannah Hiatt
 Dis Susan Ramsey
 Dis Rachel Dudley
 Dead Nancy Phillips

Dis Jane Mcrone
 Dis Mariah Wood
 Dead Rebecah Spillers
 Dead Jane Spillers
 Dead Elizabeth Huff
 Dis Artemissa Parsons
 Exd _____ Pickard
 Dis Sarah Johns
 Dis Charlcey Mims
 Dis Betsey Johnson
 Dis Caroline Cloud
 Dis Amelda Duke
 Sister Coats
 Dis Sister R. Downs
 Dis Mary Pitts
 Dis Clarisy Cook
 Dis Jane Clim
 Dis Elisabeth Walton
 Dis Mary Bagley
 Dis Levina Weaver
 Exd Rebecah Seargeant
 Dis Allis Simson
 Dead Mary Cartlidge
 Agnes Pye
 Jane Champion
 Mary Smith
 Martha Linch
 Nancy Johnson
 Dis Angeline Eley
 Martha Jackson
 Exd Julia Herd
 Exd Clarisy Ray
 Emily Dozier
 Dead Serena Jackson
 Dis Eliza Swearengen
 Dis Elisabeth Howard
 Dis Amanda Swearengen
 Dis Harriett Howard
 Exd Martha Tarvin
 Dis Caroline Stallings
 Dis Jane Strickland
 Louisa Johnson

Dis Lucinda Guise
 Dis Elenor Skinner
 Dis Eliza Cotton
 Dis Lucinda Cotton
 Dead Martha Willis
 Dis Elisabeth Parker
 Dis Biddy Johns
 Dis Elisabeth Smith
 Dis Jane Briton
 Dis Nancy Echols
 Dead Priscilla Ramsey
 “ Mrs Sarah Huff
 Dis Francis Wilson
 Dis Temperance Simpson
 “ Sarah Huff
 “ Polly Huff
 Ann H. Williamson
 E. B. Almand

The following names may not be part of the previous entries. They are on an undated page and are in a different hand writing.

Martha L. Johnson
 Elizabeth F. Champion
 Rebecca G. Champion
 S. A. F. Perry
 Martha Redding by letter
 Mary W. Carter

RIVERDALE CEMETERY RECORDS
COLUMBUS, MUSCOGEE, GEORGIA

NOTE: This extract, first of a series, is copied from a record made in 1945 by the LDS Church for its Genealogical Society, Salt Lake City, Utah (Catalog No. 8740143, Microfilm: GA c11b). One of four public cemeteries in Columbus, Riverdale Cemetery originated in 1890. This index includes burials through 1943. No attempt to confirm name spellings or dates has been made by this journal. Researchers may wish to authenticate the information by viewing the records at the Sexton's Office; call (706) 653-4579 for directions and hours.

ABELS

Edward J. (Sgt.), b. 4 Apr. 1910, d. 31 Aug. 1942

ABNEY

John T., b. 19 Nov. 1859, D. 11 Aug. 1933.

ACKERMAN

Joseph K., b. 22 Oct. 1871, d. 7 Feb. 1939.

ADAMS

Infant, b. 23 Dec. 1909, dau. of C. M. Adams and Lucill Adams. (sic.)

Benjamin A., b. 24 Dec. 1863, d. 20 Oct. 1935.

Beth, (Infant), b. 19 Aug. 1911, dau. of C. M. Adams and Lucile Adams. (sic.).

Dorthy Lorine (Inf.), b. & died 2 Sept. 1924.

Effie Key, (Mrs.) b. 9 June 1887, d. 6 Apr. 1939.

Eselle, b. 6 July 1879, d. 12 Apr. 1922. Wife of H. T. Tidd.

Etta Mae, D. 17 Dec. 1912, age 2 yrs.

James C., b. 2 Nov. 1853, d. 9 Jan. 1929.

Lela Mae, b. 12 Feb. 1890, Troy Ala., dau. of Harris Manuel Brannen,
d. 20 Jan. 1943, Cusseta Highway Col. Ga.
Occupation: housewife.

Marth ann, b. 2 Dec. 1853, d. 27 Apr. 1934.

Robert, b. 8 May 1856, d. 1 Aug. 1938.

Sallie Mae, b. 14 Aug. 1880, d. 24 Sept. 1919. Wife of B. J. Ryan.
Samuel Dean, b. 22 Aug. 1940, d. 22 Aug. 1940.

Thomas, b. 12 Feb. 1860, County Derry Ireland, d. 26 July 1926.

Tom, b. 25 Mar. 1896, d. 25 Oct. 1918.

ADDISON

David Edward, b. 19 Apr. 1918, s. of B. H. Addison and Bessie Hamer, David

Edward Addison was born in Columbus Ga., d. 5 Jan. 1941.

ADKINS

Nadle, b. 5 Mar. 1926, d. 16 Mar. 1928.

AENCHBACHER

John S., b. 21 Aug. 1877, d. 28 Nov. 1931.

Louis E., b. 1868, d. 1928.

AFFLECK

Annia O., b. 20 Aug. 1852, d. 13 Jan. 1925.

James M.M., b. 22 Sept. 1843, d. 7 May 1920.

AKIN

Charles Fred, b. 15 Sept. 1922, s. of Fred Aikin and Bessie Aiken,
d. 15 Oct. 1922. [Note three different spellings]

Charles Fredrick, Georgia Coppersmith 2nd Class. 19 Dec. 1933.
(Only date given.).

ALDRIGE

L. Rollins (3d.), b. 29 May 1941, d. 11 June 1941.

ALEXANDER

Evelyn Harrison, B. 8 Feb. 1910, d. 27 Mar. 1941.

Evelyn Margaret Alexander, b. 8 Feb. 1910, at Columbus, Ga., dau. of W. Moss
Harrison and Tillie Mae Clark, d. 27 Mar. 1941, at Columbus. Ga.

J. D., b. 5 Mar. 1870, d. 21 Sept. 1927.

Mittie (Mrs.), b. 20 Mar. 1870, d. 20 Apr. 1935.

R. L. (Mrs.), b. 6 Sept. 1872, d. 12 Jan. 1915.

ALFORD

Edgar P., b. 24 Dec. 1876, d. 18 May 1938.

George B., b. 4 Aug. 1893, d. 18 Feb. 1936

Mary Louise, dau. of Mr. and Mrs. J. H. Alford, d. 2 May 1920.

Peare Hortman, b. 10 June 1895, d. 29 May 1937.

Sarah Atkinson, b. 29 Aug. 1875, d. 24 Jan. 1935.

W. J., b. 6 Nov. 1851, d. 30 Jan. 1936.

ALLEN

Infant of Mr. and Mrs. Parker Murrah Allen, b. Aug. 1915. (sic.).

A. M., b. 30 Sept. 1850, d. 26 Sept. 1929.

A. O., b. 19 Mar. 1860, d. 26 Nov. 1905.

Anna, b. 1868, d. 1940. Wife of A. Bohenger.

Charles Lang, b. 28 Feb. 1936, d. 30 Jan. 1938.

F. J., d. 10 Nov. 1905. (Name on Monuement [sic] of Confederacy, C.S.
Burial ground.).

Frances E., b. 9 Sept. 1914, d. 1 Aug. 1930.

Fred J., Co. B. 59 Ala. Partisian Rangers C. S. A.

George W., b. 18 Jan. 1862, s. of George Allen, D. 16 Feb. 1940.

Howard Lynn, b. 8 Nov. 1917, d. 22 Aug. 1919.

Jesse L., b. 1855, d. 1928.

John E., b. 4 Sept. 1872, d. 8 June 1942.

Margarett, b. 9 June 1846, d. 12 Nov. 1925. Wife of J. M. Landers.

Mary Louise, b. 1907, d. 1929. Wife of Henry C. Murphy.

Mattie Lou, b. 11 Dec. 1859, d. 3 Dec. 1927.

Parker Murrah, b. 28 Oct. 1912, d. 25 Dec. 1912. (Inf.)

Ruby B., b. 1904, d. 1922.

John Fred Allen (Sr.), b. 4 Sept. 1872, s. of F. J. Allen and Mary Martin,
d. 8 June 1942.

ALMOND

Cary C., b. 15 June 1879, d. 3 May 1916.

Mary, b. 29 Aug. 1890, d. 19 July 1929. Wife of D. H. Cogan.

Richard Henry, b. 13 Jan. 1853, d. 14 Dec. 1916.

ALPIN

Infant, b. 10 Jan. 1942, s. of Albert Alpin and Carrie Money, d. 10 Jan. 1942,
born at Columbus, Ga, d. at Columbus, Ga.

ALSTON

M. E. (Mrs.) b. 1838, d. 1907, age 69 yrs.

ALVERSON

Annie J., b. 13 Mar. 1847, d. 23 May 1925.

B. H., b. 4 Nov. 1865, Harris County Ga., d. 13 Oct. 1941.

Susie (Mrs.), b. 1870, d. 1936.

AMERSON

Ann Elizabeth, b. 24 Oct. 1920, dau. of Cecil J. Amerson and Lucile J. Amerson,
d. 13 Sept. 1921.

Elizabeth, b. 9 Mar. 1872, dau. of John Brown and Walton, d. 27 Oct. 1942. (sic.).

Elsbery, b. 19 June 1862, d. 9 May 1937.

Johnie E., b. 16 May 1891, d. 23 Nov. 1937.

Ophelia, b. 1858, d. 1932.

Queen V., b. 1872, d. 1925

Robert, b. 4 July 1894, d. 18 May 1915.

ANDERSON

Maggie May, b. 20 Aug. 1891, d. 2 Feb. 1931. Wife of G. A. Gulatt,

Thomas C., b. 17 July 1883, d. 24 Dec. 1933.

ANDREWS

Bettie (Mrs.), b. 1849, d. 1933.

Laura J., b. 1860, d. 1936.

Lura L., b. 1834, d. 1918.

S. S., b. 21 Aug. 1849, d. 7 Dec. 1910.

ANGLIN

David A., d. 7 May 1925, age 69 yrs.

David A., (Mrs.).

G. R., b. 1874, d. 1925.

Katherine Agnes, b. 23 Dec. 1858, Columbus, Muscogee Co. Ga., dau. of
Hugh Dever, d. 8 Nov. 1941.

Marion L., d. 9 Sept. 1919, Georgia – Sergt. 151, Mg. Batt. H. 45 Div.

ANTHONY

Cora Lee, b. 17 June 1868, d. 4 Dec. 1941. Wife of Walter J. Thurmond.

J. C. (Mrs.), b. 28 Jan 1892, d. 14 June 1932.

John Clifford, b. 1 Sept. 1884, d. 22 Jan. 1938.

Joseph Godfrey, b. 12 Feb. 1920, d. 9 Aug. 1921

Martha M., b. 2 Mar. 1844, Cuthbert Ga., dau. of Ozier, d. 28 Oct. 1941.
(Only the name, Ozier, given as parent.)

Vilas L., b. 1 Dec. 1894, d. 21 May 1935.

ARCHES

Alice Wells (Mrs.), b. 1 June 1866, dau. of P. E. Wells and Martha Nixon,
d. 9 Jan. 1943, at Columbus, Ga.

ARLINGTON

Sadie (Mrs.)

ARMSTRONG

George W., b. 1860, d. 1923.

W. A., b. 1881, d. 1930.

ARNOLD

Herman, b. 15 June 1839, d. 26 Sept. 1918.

Irine O., b. 29 Mar. 1844, d. 19 Sept. 1916. Wife of Samul Eberhart.

J. K., d. 1 Sept. 1905. Name on Monument of Confederacy, C. S. Burial ground.

Lodwick Franklin, b. 1861, d. 1932.

Lucy Mae (Mrs.), d. 17 July 1942, age 51 yrs.

Valera D., b. 27 Nov. 1875, d. 22 July 1940. Wife of J. G. Marshall.

Willie Louise, b. 2 July, 1909, d. 14 Aug. 1942. Wife of John W. Satterfield.

ARRANT

Dorthy, b. 13 July 1893, Newark, N. J., dau. of A. Bohlinger, and Annie Allen,
d. 7 Jan. 1941.

Edna Frances, b. 30 Aug. 1913, d. 14 July 1914.

Lucy Irene, b. 18 Nov. 1882, d. 1 Jan. 1925.

Metta Davis Arrant, b. 4 Nov. 1889, d. 5 Nov. 1940.

ARRANTT

Margurett, b. 25 Aug. 1909, d. 16 June 1913.

Nora, b. 19 Jan. 1895, d. 28 Feb. 1923. Wife of B. K. Rodgers.

ATKINSON

D. Fortson, b. 15 Oct. 1899, Mississippi, s. of George W. Atkinson and
Elizabeth Nichols, d. 29 Oct. 1940.

Della (Mrs.), b. 14 July 1877, d. 5 Aug. 1925.

Thomas, b. 10 Aug. 1893, d. age about 50 yrs.

Walter P., b. 21 Oct. 1881, d. 18 Apr. 1928.

AUSTRELL

Edna Marchman, b. 24 Jan. 1887, d. 27 June 1930.

AUTREY

Elizabeth, b. 12 Nov. 1871, d. 20 Jan. 1923. Wife of J. E. McKinney.

Mary F., b. 20 Oct. 1838, d. 8 Feb. 1911.

Mollie (Mrs.), d. 20 Oct. 1932, age 72.

Raiford A., b. 8 May 1833, d. 29 Nov. 1896.

Rufus, d. 15 Apr. 1929, age 38 yrs.

T. J., b. 13 July 1855, d. 2 Jan. 1916.

AVANT

Mary E., Palmer, b. 8 July 1865, d. 24 Dec. 1939.

AVERETT

Charlie Cole, b. 30 Dec. 1872, d. 2 Sept. 1921.

AYERS

Cora Alice Smith (Mrs.), b. 25 Mar. 1873, at North Carolina, d. 28 Apr. 1938.

Harvey L., d. 5 Feb. 1920, Georgia Corps 122 Inf. 31 Div.

Mollie, b. 1856, d. 1908. Wife of W. Z. Millirons.

BACY

Martha W., b. 1842, d. 1923.

BAGLEY

Berth Lee, d. 1924. Wife of Harvey Lee Coulter.

Duglas I., b. 26 May 1909, d. 27 Aug. 1934.

E. J., b. 7 Feb. 1886, child of Joe Bagley and Sallie Collins, d. 14 Jan. 1943,
at Columbus, Ga.

John A., b. 2 Nov. 1863, at Georgia, s. of John D. Bagley, and Arlinian Austen,
d. 25 July 1941, at Phenix City, Alabama.

John T., b. 18 Nov. 1908, d. 14 Feb. 1942.

Lizzie, (Mrs.), b. 13 June 1880, d. 18 Dec. 1933. Wife of R. N. Bagley.

Moyneaux, b. 15 May 1913, d. 23 Apr. 1914.

Robert N., b. 26 Aug. 1879, d. 25 Sept. 1932.

John Thomas, d. 14 Feb. 1942, at Salem Ala., buried 16 Feb. 1942, Section 1
Lot no. 12 w.

Therine N., b. 28 Feb. 1878, d. 9 Apr. 1932.

BAILEY

J. E., b. 1879, d. 1925.

Lou, (Mrs.), b. 6 July 1903, d. 29 Dec. 1941.

Mamie Bell, b. 4 Oct. 1892, d. 10 Dec. 1921.

P. M. (Mrs.), b. 17 June 1857, d. 16 Dec. 1938.

Thomas, b. 15 Apr. 1870 at Tennessee, s. of John Bailey, d. 14 June 1940 at
1035 Virginia St., Cols, Ga.

Thomas Harrison, b. 21 Jan. 1884, at Hartford, Ga., s. of James Bailey and
Elizabeth Hayes, d. 24 Mar. 1942. Occupation, Textill [sic]worker.

Velma (Mrs.), b. 6 July 1903, at Alabama, dau. of Marion Nail and
Noah Johnson, d. 29 Dec. 1941, at Midland, Ga.

W. C., b. 1851, d. 1930.

William Earl, b. 8 Jan. 1940, at Georgia, s. of Earl Bailey and Ena Simpler,
d. 20 Aug. 1940.

BAIRD

J. Madison (M.D.), b. 6 Sept. 1869, d. 10 July 1936.

BAISCH

Nannielieu, (Miss), b. 17 Nov. 1895, d. 8 Mar. 1922.

BAKER

Infant, b. 8 Jan. 1943, s. of W. B. Baker, d. 8 Jan. 1943.

Annie Longlanton, b. 16 May 1878, d. 17 Aug. 1921.

C. S., b. 1863, d. 1913.

Della (Mrs.), b. 13 Dec. 1874, dau. of Joe Roberts and Malinda Manon,
d. 22 Dec. 1942.

Hellen M., b. 4 Jan. 1852, d. 31 May 1911. Wife of William A. McKlvy.

L. A., b. 15 Mar. 1873, d. 11 May 1921.

Martha Ann, b. 1919, d. 1920.

BALDWIN

Gertrude Thornton, b. 31 Aug. 1882, d. 28 July 1932. Wife of W. O. Steen.

John C., b. 22 Nov. 1860, d. 16 Sept. 1923.

Laura E., b. 25 Aug. 1854, d. 22 Feb. 1919. Wife of C. A. Helton.

Ralph Comer, b. 23 July 1905, d. 5 Sept. 1928.

Robert Pierce (Jr.), b. 25 Oct. 1880, s. of R. P. Baldwin and S. A. Baldwin,
d. 29 June 1911.

BALL

Edgbert P., b. 9 Sept. 1874, d. 21 Dec. 1941.

John Green, b. 2 Apr. 1859, d. 1 Jan. 1931.

Mary Elizabeth, b. 23 Jan. 1861, d. 27 Nov. 1931. Wife of John Green Ball.

Orlia, b. 23 Apr. 1887, d. 1 Dec. 1922. Married to J. J. Talley.

BALLARD

John, d. 14 May 1941. Georgia 151 M. G. Bn. 42 Div. 14.

BALSTER

Annie, b. 16 Sept. 1907, d. 8 Sept. 1936. Wife of Doyle S. Estes.

BAMBUSH

Bulah B., b. 5 Jan. 1879, d. 14 Dec. 1912. Wife of John O. Willis.

Charles H. (Jr.), b. 1886, d. 1922.

BANDAL

George Washington, b. 24 May 1864, d. 15 Mar. 1940.

BANE

Junior C., b. 16 Oct. 1917, d. 4 Oct. 1937.

BANKS

Permelia Frances, b. 15 Nov. 1848, d. 23 May 1920. Wife of T. H. Banks.

T. H., b. 24 Nov. 1837, d. 5 Apr. 1913.

BANNER

Max, b. 9 Dec. 1863, d. 6 June 1924.

William, b. 21 Aug. 1873, d. 4 Sept. 1936.

BANNON

J. M. O., b. 1863, d. 1929.

BARBER

W. G. (Mrs.), b. 25 Oct. 1897, d. 1 June 1925.

BARFIELD

Deloris Marie, b. 17 May 1927, d. 2 Nov. 1928.

Eliza Calhoun, b. 11 Mar. 1845, d. 22 June, 1906. Wife of Pinkley Barfield.

Ellen Rebecca (Mrs.), b. 6 Dec. 1875, d. 26 Apr. 1936.

Julius Franklin, s. of L. S. Barfield and Mattie Bishop, d. 27 Aug. 1942, at Columbus Ga., age 58 yrs. Born at Geneva Co. Alabama.

Mary Lula, b. 14 July 1866, d. 15 Sept. 1902.

Nettie Hellen, b. 14 Apr. 1924, d. 7 Apr. 1935.

Pinckney, b. 26 Aug. 1831, d. 17 May 1926. Co. "K". Ga. Inf. C. S. A.

Susie Bird, b. 21 Sept. 1881, d. 25 Jan. 1925. Wife of Warren Mercer Grady.

William Clinton, b. 8 July 1898, Macon Co. Ga., d. 12 Apr. 1923.

BARLOW

George M., b. 14 Apr. 1856, d. 24 Apr. 1927.

Malphews Cooly, b. 11 Jan. 1861, Raleigh N. C., d. 24 Oct. 1930.

BARNES

Foy Rudolph, b. 25 June 1938, d. 23 Dec. 1937.

Frances Victoria, b. 1869, d. 1939.

Virgie Scovill, b. 10 July 1914, d. 17 Feb. 1936.

BARNETT

Annie M., b. 7 Aug. 1887, d. 5 Jan. 1932. Wf. of W. T. Martin.

BARR

Elizabeth, b. 28 May 1866, d. 16 July 1941. Wife of John G. Crowder.

George Edwin, b. 1894, d. 1923.

George F., b. 1860, d. 1912.

W. A. (Mrs.), (Sr.), b. 6 Feb. 1861, d. 4 Aug. 1932.

William A. (Sr.), b. 16 Nov. 1861, d. 10 Nov. 1941.

William Alonzo, b. 11 Nov. 1861, at Columbus, Ga., d. 18 Nov. 1941.

BARRON

Frances Louella, b. 2 Nov. 1925, d. 20 Mar. 1927.

William Hanold, b. 4 Apr. 1939, d. 7 Apr. 1939.

Mary Susan, b. 9 May 1847, d. 8 Sept. 1916. Wife of Z. T. Callaway.

BARTLETT

Annie Clar, b. 30 Sept. 1892, dau. of T. D. Bartlett and H. V. Bartlett,
d. 9 Feb. 1896.

Gordon Dupont, b. 7 Nov. 1909, d. 10 Jan. 1932.

Mary E., b. 1842, d. 1920.

T. D., b. 9 Apr. 1856, d. 23 May 1913.

BASLAR

Grace Carmeta (Mrs.), b. 7 July 1903, dau. of J. B. Franklin and Claudin
Handcock, d. 1 Jan. 1943, Columbus, Ga.

BASS

C. M., b. 1883, d. 1932.

J. Smith, b. 7 Dec. 1872, d. 14 Jan. 1931.

Mary E. (Mrs.), b. 22 Apr. 1860, d. 19 Feb. 1939.

BASSETT

Henry B., b. 1856, d. 1937

Jesse, b. 28 Nov. 1840, d. 22 Mar. 1922.

Margarett, b. 28 June 1849, d. 7 Jan. 1913.

BATTASTINI

A. F., b. 1879, d. 1915.

BATTLE

J. A., (Rev.), b. 5 July 1868, d. 21 Oct. 1932.

Joe Lee, b. 20 Aug. 1910, d. 5 Jan. 1918.

Laura Belle, b. 9 Sept. 1894, d. 16 July 1938. Wife of F. W. Frank Henon.

Stewart B., b. 13 Dec. 1891, d. 23 Oct. 1918.

BAUGH

John or (Mrs.) Frances V., b. 9 Aug. 1860, d. 30 Aug. 1931. (sic.).

BUHLER or BAUHLER

Infant, b. 17 Jan. 1905, s. of Montz Bauhler and Sadie Bauhler, d. 17 Jan. 1905.

BAXLEY

Beulah May, b. 1881, d. 1931. Wife of H. H. Baxley.

Edith McCallister, b. 1912, d. 1935. Wife of Sherwood R. Baxley.

H. H., b. 1879, d. 1925.

Herbert Evans, b. 1907, s. of H. H. Baxley and Beulah May Baxley, d. 1933.

BAYARD

Daisy E., b. 19 July 1880, d. 20 Dec. 1932.

BAZEMORE

Curtis Wedson, b. 28 Dec. 1900, s. of John Bazemore and Ida Bazemore,
d. 11 Apr. 1903.

J. W., b. 2 Apr. 1876, d. 27 Dec. 1920.

Jimavis, b. 14 Mar. 1895, dau. of M. M. Bazemore and M. C. Bazemore,
d. 7 Dec. 1900.

John C., b. 12 Mar. 1867, d. 8 June 1931.

John W. (Sgt.) Co. "E", 6 Ga. Inf. C. S. A.

Rena B., b. 29 June, 1898, d. 27 Jan. 1928.

Sarah F. (Mrs.), b. 22 Sept. 1858, d. 28 Jan. 1937.

BEAHN

John Richard, b. 20 Apr. 1879, d. 29 July 1936.

BEALERT

Sue M. (Mrs.), b. 22 Nov. 1850, at Kentucky, dau. of Fontain Tankersley and
Nancy Croutcher, d. 2 Mar. 1941, at Cole [Columbus?], Ga.

BEALL

Infant, b. 21 Apr. 1923, dau. of Walter M. Beall and Lila Beall. (sic.).

Agnes T., b. 12 Feb. 1920, d. 14 June 1923.

C. E. (Mrs.), b. 21 Oct. 1895, d. 17 Nov. 1935.

Egbert Penaltion, b. 9 Sept. 1874, at Campbell Co. Ga., s. of J. J. Beall and Sallie
Watson, d. 21 Dec. 1941.

BEARD

Esther Charleen, d. 20 Aug. 1942. Wife of T. A. Beard. (L.D.S.)

BEATY

Bobby Addison, b. 9 Aug. 1941, at Columbus Ga., s. of Lundy Centerfitt and
Maxine Beaty, d. 23 Aug. 1941, at Columbus, Ga.

BEAUERLY

John Morgan, b. 22 July 1862, d. 19 May 1924.

BECHLEY

Tonnie, d. 7 Sept. 1936, about age 50 yrs.

BECK

M. F., b. 1887, d. 1925. (sic.).

Infant, b. 25 Mar. 1928, s. of Mr. and Mrs. H. H. Beck, (sic.).

Z. W., b. 28 Apr. 1866, d. 5 Oct. 1930.

William T., b. 1884, d. 1927.

BEEMAN

W. Gordon, b. 27 Mar. 1866, at Schley Co. Ga., d. 27 Jan. 1942.

BELL

Charles T., d. 26 Nov., 1923, age 28 yrs.

Ida Mallissa Booth, b. 17 Oct. 1860, d. 1 Jan. 1943, Born at Butler Ga., dau. of James Booth and Mary Patilla.

Mary Went (Mrs.), b. 11 Oct. 1890, d. 18 Dec. 1939.

Sarah James (Mrs.), b. 9 Oct. 1833, d. 23 Oct. 1901.

Susie A., b. 20 Aug. 1892, d. 23 May 1915. Wife of H. E. Wiggins.

BELLOWS

Frank O., b. 1859, d. 1936.

Fannie W., b. 1864, d. 1918.

BENNEFIELD

J. F., b. 6 Nov. 1856, d. 21 Aug. 1922, at Phenix City, Ala.

BENNETT

Annie Newton (Miss), d. 17 Oct. 1942, age 79 yrs.

Essie B., b. 1 Mar. 1918, d. 23 Dec. 1919.

James Mitchell, b. 16 Sept. 1832, d. 15 May 1893.

James Mitchell, b. 20 Mar. 1872, d. 4 Jan. 1905.

Lillian, b. 4 Mar. 1870, d. 21 Sept. 1893.

Mary Eliza, b. 2 May 1870, at Jesup, Ga., dau. of Andrew Miller and Margaret Bennett, d. 15 June 1941, at Columbus, Ga.

Minnie Lee, b. 28 Feb. 1866, d. 22 Feb. 1920.

Robert James, (Name on Moneument [sic] of Confederacy, C. S. Burial ground.)
Died 10 Mar. 1900.

BENTLY

Addie (Mrs.), b. 14 Apr. 1856, d. 1 May 1924.

BENTLEY

Hellen Bass, b. 17 Dec. 1905, d. 3 Jan. 1935.

Mitchel Irvin, b. 16 Mar. 1940, at Columbus, Ga., s. of Ollie I. Bentley and Evelyn Money, d. 16 Mar. 1940.

BENTON

Dorothy Ann, b. 19 Mar. 1936, d. 24 Nov. 1936.

BERRY

Laura Page, b. 19 Feb. 1868, d. 31 Dec. 1929.

BESTIE

Charles J., b. 7 Dec. 1902, d. 15 Feb. 1930.

BEVERLY

Mattie Eldora, b. 12 Mar. 1864, d. 17 Dec. 1922.

BHALINGER

Anna Allen (Mrs.), b. 11 Sept. 1868, d. 20 Nov. 1940, Born in Ireland, dau. of Thomas Allen.

BIBBY

Duncan M., d. 6 June 1893, age 60 yrs.

Iola (Mrs.), b. 30 Mar. 1875, at Talbot Co. Ga., dau. of Dunk M. Bibby and Mary McGlockton, d. 16 Aug. 1942, at Columbus, Ga.

BICKERSTAFF

Charles N., b. 1 Sept. 1852, d. 9 Mar. 1927.

Edna Lindsay, d. 6 Feb. 1936.

Ema Howard, b. 10 Apr. 1849, d. 22 Dec. 1928.

Infant son of Frank Bickerstaff and Hazel Raymond, b. and d. 23 Mar. 1940.

BICKLEY

William H., b. 22 Jan. 1873, d. 15 Oct. 1935.

BIGGERS

B. H., b. 1861, d. 1924.

Margie, b. 1862, d. 1927.

BIGHAM

Vera Mae, b. 8 Mar. 1903, d. 13 May 1937.

BILLON

Louis Mitchel, b. 22 Nov. 1942, s. of Louis Ballon and Demaris West, b. at
Columbus Ga. d. 22 Nov. 1942.

BIRD

Joe S., b. 1 Oct. 1878, s. of W. H. Bird and Elizabeth Cason, d. 11 Jan. 1943, at
Columbus Ga.

Sallie O., b. 10 May 1878, d. 17 June 1913. Wife of W. J. Bird.

W. J., b. 22 Dec. 1876, d. 2 July 1940.

William J., d. 2 July 1940, Phenix City, Ala., age 63 yrs.

BISHOP

A. W., b. 21 Apr. 1897, d. 9 Sept. 1920.

Swift, b. 2 Feb. 1892, or 1891, at Columbia, S. C., s. of Tom Bishop and
Susie Goss, d. 21 Dec. 1940.

BIVINS

Charlie M., b. 30 Oct. 1917, d. 6 Sept. 1940.

BLACK

H. H. (Mrs.), d. 9 Aug. 1941, age 41 yrs, at Birmingham, Ala.

James Thomas, b. 1899, or 28 May 1889, at Eastman, Georgia, s. of W. D. Black
Sr. and Ruth Mullis, d. 28 Sept. or 27 Sept. 1942. Husband of
Elizabeth Black.

BLACKMON

Anna Lynne, b. 31 Aug. 1933, d. 17 Apr. 1936.

F. C., b. 1867, d. 1921.

Joanna, b. 5 Apr. 1938, d. 4 June 1910. Wife of J. W. Mullins.

John Alfred, b. 26 Apr. 1900, at Muscogee, Cols, Ga., s. of J. A. Blackmon
and Mary Reid, d. 4 Apr. 1940, at County T. B. Hospital, Muscogee Co., Ga.

Marshall J., b. 14 Nov. 1872, d. 15 Feb. 1934.

BLALOCK

Charles W., Infant, b. 6 Oct. 1942, s. of R. W. Blalock and Daisy Mae Turnage,
d. 6 Oct. 1942.

BLANTON

Ross G., b. 30 Oct. 1883, d. 28 Jan. 1941.

BLACKWELL

Earl N., b. 29 Aug. 1906, d. 18 Oct. 1935.

G. W. b. 1864, d. 1917.

Sarah Jane, b. 7 Jan. 1852, d. 20 Mar. 1928. Wife of M. Hendrix.

BLAKE

Carrie, b. 16 Aug. 1873, d. 11 May 1919.

BLAKELEY

George W., b. 24 Dec. 1854, d. 17 Dec. 1924.

BLANCHARD

Burton Lee, b. 1861, d. 1934.

Eugene, b. 6 July 1908, d. 26 June 1914.

Ione, b. 3 Jan. 1890, d. 4 May 1929. Wife of S. Poleman.

James Toland, b. 4 May 1937, s. of D. T. Griffith and Amanda Moore,
d. 2 Dec. 1938.

Rebecca F., b. 15 Apr. 1838, d. 30 May 1913. Wife of Thomas F. Wooldridge.

BLAND

Jewell E., infant, d. 19 Apr. 1923.

John S., b. 12 Dec. 1867, d. 28 Feb. 1942.

Martha, infant, b. 17 May 1926. (sic.).

Martha R., b. 1 Sept. 1870, d. 4 Feb. 1918. Wife of J. S. Bland.

BLANKENSHIP

Connie Sue, b. 1 Jan. 1942, d. 2 Nov. 1942, dau. of Eli M. Blankenship and Lillie
Skipper.

BLANKLEY

James Edward, b. 31 Jan. 1911, d. 3 Mar. 1938.

Mary Louise, b. 17 Sept. 1912, d. 27 May 1913.

Thomas T., b. 1884, d. 1934.

BLANTON

Emmett Grady, b. 16 Nov. 1911, s. of Emmett Blanton and Ada Warner Blanton, d. 8 Jan. 1923.

James C. (Sr.), b. 3 May 1858, d. 15 Apr. 1939.

Ross Goldsmith, d. 28 Jan. 1941, age 57 yrs.

BLASCHOER

David J., b. 16 Feb. 1863, d. 12 Oct. 1934. (Jewish.)

BLEDSON

John W., b. Marbury, Alabama, d. 10 Oct. 1942.

Stella., d. 7 May 1942, age 69 yrs.

BLOODWORTH

John, b. 23 Aug. 1876, d. 9 June 1907.

John Benjamin, b. 14 Mar. 1921, d. 8 Feb. 1922.

S. J. (Mrs.), b. 10 May 1847, d. 17 May 1919.

Viola (Mrs.), b. 10 Dec. 1873, d. 11 Feb. 1929.

BLOOM

Charles, b. 19 Oct. 1867, d. 9 June 1935.

BLOUNT

Thomas T., b. 8 Oct. 1889, d. 31 Mar. 1934.

Francis (Mrs.), d. 2 Mar. 1943, age 33 yrs, at Milledgeville, Ga., buried 6 Mar. 1943.

BOCKMAN

Harry, b. 18 May 1869, d. 24 May 1931.

Harry A., b. 17 Dec. 1910, d. 3 Mar. 1933.

BOGGS

Emma, b. 2 Nov. 1874, d. 10 Aug. 1920. Wife of G. P. Boggs.

G. (Rev.), b. 9 July 1870, d. 25 Apr. 1929.

Jesse G., b. 30 Nov. 1870, at Talbot Co. Ga., s. of Sam Boggs and Ann Pate, D. 25 July 1942. Occupation, a textile worker.

BOHANNAN

Albert, b. 18 Aug. 1891, d. 16 Sept. 1940.

BOHLINGER

Dorthy, b. 16 July 1893, d. 7 Jan. 1941. Wife of J. L. Arrant.

BOLAND

Annie Ruth, b. 8 Mar. 1908, d. 18 Dec. 1939. Wf. of Riley K. Middleton.

BOLTON

J. E., b. 1848, d. 1913.

Mary Y., b. 1856, d. 1921.

BOMED

Alexander Mitchell, b. 9 July 1872, Spatta, Greece, d. 24 Nov. 1940.

BOND

Cora Lee, b. 21 Sept. 1901, d. 21 Mar. 1935. Wife of L. M. Hartley.

Mollie P. (Mrs.), b. 3 Feb. 1885, d. 3 Feb. 1914.

T. H., b. 11 Apr. 1865, d. 27 Oct. 1927.

BONDS

Donia, b. 1 Apr. 1874, d. 8 Mar. 1911.

BOOKER

Infant dau., b. 21 Dec. 1940, dau. of Mr. and Mrs. R. Booker. (sic.).

George F., b. 14 Aug. 1856, d. 20 Sept. 1912.

Katie E., b. 26 June 1876, d. 24 May 1838.

Leslie, b. 30 Jan. 1872, d. 13 June 1938.

Margarett Louis, b. 21 Dec. 1940, at Columbus, Ga., dau. of Robert Booker and Vivian Garner, d. 21 Dec. 1940.

Susan A., b. 11 Feb. 1834, d. 15 Mar. 1911.

BOONE

John G., b. 17 Apr. 1871, d. 21 May 1938.

Ladson L., b. 1867, d. 1921.

BOOTH

Alfred Edwin, b. 18 Oct. 1903, d. 22 Feb. 1928.

Clarance L. (Sr.), b. 8 Junly 1872, d. 27 July 1935.

John E., d. 4 Feb. 1921, at Ga. 29th U. S. Vol. Infantry.

Roy Monroe, b. 6 Sept. 1912, Columbus, Ga., s. of John Edward Booth and Annie Eugene Willis, d. 15 Jan. 1943.

Sandra Louise, d. 8 Sept. 1940, age 6 yrs, b. 28 July 1940.

Walter Lee, b. 19 June 1941 or 16 June 1941, Columbus Ga., s. of Douglas Y. Booth and Mildred Watson, d. 20 June 1941.

BORDERS

Lizzie Lou, b. 1876, dau. of L. G. Borders and M. A. Borders, d. 1914. Wife of Frank J. Poer.

Mary Emily, b. 21 June 1890, at Pike Co. Ala., dau. of William H. Stewart and Elizabeth Warren, d. 1 Apr. 1940.

BOSWELL

Billy, b. 25 Mar. 1912, d. 29 Apr. 1931.

Eliza S., b. 5 Sept. 1864, d. 1 mar. 1929.

BOWDEN

Mamie, (Mrs.), b. 17 May 1872, at Ga, or 12 May 1872, dau. of Wyse Hamilton, d. 7 Feb. 1941, at City Hospital, Cole [Columbus?], Ga.

M. M. (Jr.), b. 29 June 1921, d. 20 July 1924.

John Bicknel, b. 30 Aug., 1880, d. 16 June 1927.

Mattie, b. 21 Mar. 1858, d. 9 May 1918. Wife of James Bowden.

Ruth Wood, b. 2 Aug. 1883, d. 29 Oct. 1936. Wife of M. M. Bowden.

BOWEN

Connie Pearl, b. 17 July 1911, d. 21 apr. 1936. Wife of John Howard Pratt.

T. G., b. 10 Oct. 1879, d. 21 July 1935.

BOWEY

William H., b. 1854, d. 1928.

BOWLES

Lenard G., b. 31 Jan. 1869, d. 13 Sept. 1935.

Murace W., b. 31 Apr. 1903, d. 26 Feb. 1932.

Richard B., b. 3 Dec. 1934, d. 9 June 1926.

BOWLS

Dorothy M., b. 15 May 1923, d. 14 Nov. 1923.

Mary Stell, b. 1 Dec. 1876, d. 23 Oct. 1931. Wife of James R. McClung.

BOYCE

Mary J., b. 26 Jan. 1870, d. 14 Mar. 1932. Wife of Charles R. Williams.

BOYD

Carrie Elizabeth, b. 27 Aug. 1878, d. 12 Jan. 1937. Wife of J. B. Hart.

Green G., b. 29 Apr. 1899, at Georgia, d. 16 Sept. 1942, at Columbus Ga. Muscogee Co.

Jesse O., b. 1 May 1913, s. of G. W. Boyd and M. F. Boyd, d. age 17 yrs.

John Henry, b. 28 Sept. 1853, d. 1 July 1914.

Mary Cornelia, b. 15 Nov. 1851, d. 5 June 1921. Wife of J. H. Boyd.

Mary Evelyn, b. 26 Nov. 1922, d. 7 Feb. 1936.

Mary L., d. 31 Oct. 1919, age 32 yrs. Wife of R. M. Miller.

Paul, b. 3 Mar. 1902, d. 5 Jan. 1925.

Sallie, b. 11 June 1868, d. 27 Jan. 1941. Wife of William Oscar Kelley.

BOYETT

Charlie I., b. 9 apr. 1867, at Ga., s. of George Boyett and Mollie Cliatt, d. 30 may 1940,
at 2432 2nd Ave, Cole [Columbus?], Ga.

BOYT

Bernard J., b. 14 Feb. 1890, d. 10 June, 1939.

BOZEMAN

Infant, child of W. E. Bozeman and B. M. Bozeman, d. 25 May 1912.

Hanett R., b. 11 Feb. 1850, d. 16 Feb. 1934.

Orville R., b. 21 Nov. 1908, d. 29 Nov. 1920.

William Edgar, b. 4 Apr. 1880, d. 12 Jan. 1937.

____To Be Continued.

QUERY

CANNON-SHEPHERD: Does anyone know the maiden name of Wiley **Cannon**'s wife, Charlotte (1850 Census Muscogee Co. GA 8th District Pg. 416)? When Charlotte died, Wiley married Susannah **Shepherd**. Was she Charlotte's sister? Patricia Nelson Moon, 2512 Sierra Lane, Plano, Texas 75075.

BOOK REVIEW
and
Recent Publications

Galer, Mary Jane. *Columbus, Georgia: Lists of People, 1828-1852 and Sexton's Reports to 1866*. 308 pp. Columbus, GA: Iberian PressCo., 2000. Available from the author (Mary Jane Galer, 7236 Lullwater Road, Columbus, GA 31904) for \$44.94 (includes shipping and handling).

Mary Jane Galer, a former Georgia State Representative and librarian at Columbus State University, spent close to four years compiling this book. Three of those years were spent working two or three mornings a week in the Clerk of Council's Office, extracting information from old Columbus City Records. The other year was spent actually putting the book together.

Galer had originally gone to the Clerk of Council's Office looking for information of the origin of the Columbus water works. The material she needed for this project was in unindexed city records. She decided to start indexing these records. In the process she found many lists of citizens—tax payers, people who had paid for licenses, people who had paid tolls to cross the bridge, etc. Galer realized that this information could have genealogical value, so she stopped working on the water works project and began working on this one.

The book contains lists of people in Columbus during its first twenty-five years. Some of the names listed probably do not appear anywhere else. The Muscogee Courthouse burned in 1838, destroying the first ten years of county records (1828-1838). These city records, however, were not in the courthouse when the fire occurred. Likewise early copies of the *Columbus Enquirer* up to about 1832 have disappeared. The information from the pre-1832 issues is only available

in extracted form, as it appears in John Martin's *History of Columbus, Georgia* (Martin had access to a few of the early issues; what ever became of them?).

In addition to the early city records up to 1852, Galer added the Sexton's Reports up to 1866. She did this because the reports were available in the Clerk of Council's Office and needed to be more accessible. The Sexton's Records at the Clerk of Councils' Office cover 1832-1866. It is interesting to note that the cemetery records for Linwood Cemetery now housed at the City Cemetery Office at Riverdale Cemetery begin in 1867.

At the end of the book is a full name index, where researchers can find all pages where their ancestor was listed. Galer's book was published through a grant from the R.J. Taylor Foundation, and will make a fine addition to every genealogical library with a Southern collection. Researchers with extensive Columbus roots will want a copy of their own. Order information appears in the citation above.

Callie B. McGinnis

SOME RECENT PUBLICATIONS

Within the past year or two several publications, in addition to the one reviewed above, have appeared relating to the history and genealogy of original Muscogee County. The books are now in the Bradley Library or may be purchased from the sources noted. *Editor*

Blue, Claude. *My People: A Genealogy of African-Americans of Marion County, GA* (and surrounding Counties). Research by John R. Allen. Columbus, GA, 2000. (Information from John R. Allen, 4487 Childress Street, Columbus, GA 31907).

East, Phyllis, W. *Sacred to the Memory of the Ancestors of Russell County, Alabama*. Opelika, AL: Genealogical Society of East Alabama, 1999. Most thorough inventory of Russell County cemeteries to date. (Order from the Society at P.O. Box 2892, Opelika, AL 36803-2892).

Johnston, Nannette Clements. *Descendants of Jacob A. Clements 1808-1873*. Columbus, GA: by the author, 2000. (Order from N. C. Johnston, 3842 Gray Fox Drive, Columbus, GA 31909).

Kilbourne, Elizabeth Evans. *Columbus, Georgia, Newspaper Clippings (Columbus Enquirer), vol. V, 1844-1846*. Savannah: by the author, 2000. An outstanding research tool. (Order from Tad Evans, 1506 Stillwood Drive, Savannah, GA 31419. \$44.00).

Lupold, John S., et al. *Heritage Park: A Celebration of the Industrial Heritage of Columbus, Georgia*. Columbus: Historic Columbus Foundation, 1999. Concise survey, with photographs, of Columbus economic history; brief genealogies of major families. (Order from the Foundation, 700 Broadway, Columbus, GA 31901).

Watson, Helen Turk. *Descendants of William and Rebecca Liles Watson and Allied Families*. Macon, GA: by the author, 2000. Deals with the ancestry of Billy Watson, who before his death in 1995, was eight years editor of the *Columbus Ledger-Enquirer* and for the preceding 24 years was associated with the *Macon Telegraph*. (Order information from Helen Turk Watson, 224 North Rivoli Farm Dr., Macon, GA 31210).

Willoughby, Lynn. *A Power for Good: The History of Trinity Parish, Columbus, Georgia*. Macon, GA: Smyth and Helwys Publishing, 1999. Well-researched, beautifully written, marvelous color photographs, indexed. (Order from Trinity Episcopal Church, 1130 First Avenue, Columbus, GA 31902. \$50.00).

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